

# *Bible Vision*



“And the angel said unto them, Fear not: for,  
    behold, I bring you good tidings of great  
        joy, which shall be to all people. For  
        unto you is born this day in the city of  
        David a Saviour, which is Christ the Lord.  
(Luke 2) . . . and his name shall be called  
Wonderful, Counsellor, The Mighty God, The  
    everlasting Father, The Prince of Peace . . .  
    (Isa. 9) . . . And suddenly there was with  
    the angel a multitude of the heavenly host  
    praising God, and saying, Glory to God in  
    the highest, and on earth peace, good will  
        toward men.” (Luke 2)

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# From The President

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The reason why the well-known Christmas carols never lose their appeal is that they are packed with gospel truth expressed in genuine poetry. We could say of them what one of the hymns that most of which were written by another Charles: "In

*A. Witmer*

There is no doggerel; nothing put in to patch up with feeble expletives. No bombast, on the low and creeping, on the one hand, and no cant expressions; no words without meaning."

A Scriptural truth found in the carols makes the birth of Jesus different from all others—He may be born again. This time He comes to make His abode, not in a manger, but in the human heart. **O Little Town of Bethlehem** by Phillips Brooks expresses this thought in the last stanza:

"O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in;  
Be born in us today.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide in us,  
Our Lord Emmanuel."

The marvel of the Son of God being born in human form is rivaled by the wonder of His rebirth in human lives. The Incarnation moved the Apostle Paul to exclaim: "And without controversy great is the mystery of godliness: God was manifest in the flesh." But the marvel of His rebirth in believers also prompted him to speak of "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

In both births there is infinite condescension. The Old Testament word for mercy, meaning "to stoop in courtesy or kindness," found its complete meaning in that event at Bethlehem when the Eternal God, the Creator and Sustainer of the Universe, in His graciousness stooped to the depths to be born a baby to humble peasants. But every time a sinner repents and believes, another miracle of condescending grace takes place. The Lord Jesus Christ, "in whom dwelleth all the fulness of the Godhead bodily," comes into that heart to cleanse it, to remake it, and to furnish it a home for His indwelling. There the revealing Christ eventually brings newness of life to full maturity.

In both births there is sonship. In Jesus, the only begotten of the Father, the Son of God through eternal generation, became the Son of Man. In the second birth the sons of men become the sons of God. Through that birth they be-  
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# New Testament treasures

## falling from grace and possible resto- ration - a study of hebrews 6. 1-8

by J. A. HUFFMAN, D.D.

The subject of falling from grace and possible restoration is one over which there has been, and continues to be, much controversy. This section of scripture is confessedly difficult, and since the difficult passage evidently treats this difficult subject, two difficulties are brought together. Let us see if a few Greek words within the scripture passage will help us in finding a solution of both difficulties.

The exhortation is that of going on unto perfection, Greek *teleiōtata*, verse 1. This word for "perfection" here evidently means full growth or maturity. It is the remotest distance from the starting base. The phrase "Let us go on" is one word in the Greek *pherometha*, from *phero*, meaning to bring or bear, meaning here, not personal effort only, but of personal yielding to a higher source of influence (Expositor's Greek New Testament). It is not growing on, or exactly "going on," but being helped on.

The starting base is declared to be the first principles of Christian doctrine with attendant experience,

which the Hebrew writer calls a foundation, Greek *themelion*. The several things listed as comprising this Christian base or foundation are as follows: repentance, faith, baptisms, laying on of hands, the resurrection and judgment. These fundamentals or principles are not to have been by-passed, but progress is to be registered beyond them.

But the caution is against failure, and the remedy for failure is that of going on or being helped on to "perfection."

Then the writer elaborates upon the failure of going on, and the danger ahead, by delineating Christian experiences or graces, as follows, verses 4 and 5:

1. As being "... once enlightened." The little Greek word *hapaks* translated "once," means sufficiently, or enlightened so as to be made fully responsible. It is the description of the light which awakens a sinner.

2. Having "tasted of the heavenly gift." This word for "tasted," Greek *geousamenous*, is one which describes vividly a personal experience. Jesus is quoted as having used this word several times in

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# Christ

## Crowded Out

by Rev. J. F. Gerig

Some less than two thousand years ago, if we were in possession of an all-seeing eye, we might have watched a little caravan leave the gates of ancient Nazareth, traveling in a south-eastern direction. A lone man was leading a small donkey upon whose drooping back sat a woman, his wife. They travel onward over the dusty well-worn road which leads across the broad plain of Esdraelen to the Jordan River, where they make their way carefully through its muddy swirling waters. On its east side, they turn southward, following its zig-zagging banks toward the Dead Sea, and at a place opposite Jericho and perhaps almost straight East from Jerusalem, they cross the Jordan again and enter the country of Judea. They disappear into the Judean hills, and when we see them again, they are climbing the rocky steepes that lead to the gates of the little town of Bethlehem. We can imagine that the man was terrified with anxiety, and the woman well-nigh dead with fatigue. They had traveled nearly one hundred miles, a long, wearisome journey, and they arrive as the sun is blazing its de-

parture over the distant horizon. They in a last expenditure of remaining energy hurry to the inn of the little Judean town, but they find it crowded with strangers, there on the same errand as they themselves had come. No open door receives them, and in desperation they turn to the home of the beasts, where we are told in simple sacred reverence, the woman gave birth to a child, the Christ Child. The woman had no other woman to attend her, so we are told that she herself wrapped the Babe in swaddling clothes and laid Him in a manger, **BECAUSE THERE WAS NO ROOM IN THE INN.**

You say that was in the now-silent yesterdays, but shall we not indict this modern world with the same crime of crowding Him out. We have shut Him out until Christmas becomes little more than a story, a memorial, a holiday, a feast, an ideal. Christ is crowded out into some unworthy stable of indifference and preoccupation and neglect. May I challenge you with how this modern world shuts the real Christ out.

We shut Him out when we humanize Him. "This man," he was called in the days of His flesh,  
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Jared F. Gerig is dean of the Fort Wayne Bible Institute. He came to the Institute in 1945 from a successful pastorate in Phoenix, Arizona. His graduate studies were at Cleveland Bible College, Fenn College in Cleveland, and Arizona State College.

## CROWDED OUT

and this 20th century, and every century before has had its tendencies to deride the eternal deity and godhead of Jesus Christ. I have before me a book purporting to be the Life of Jesus, and it ends leaving Jesus in the tomb. Its highest comment is summed up like this, "Let us place, then the person of Jesus at the highest summit of human greatness." Such is the fallacious work and foolish wisdom of men who shut the Babe of Bethlehem out, out in stenchful stable of human reasoning and caprice. Jesus is God, or He is nothing. No one can read the Gospel record of the preparation for, and then the realization of the Birth of the Christ-Child without sensing the weight of the supernatural. Bethlehem is drenched with the supernatural and the miraculous. Jesus is God manifested in human flesh, virgin born, vicariously sacrificed, and victoriously ascended into heaven, where He now sits, waiting until His enemies be made His footstool. To humanize Jesus is crowd the real Babe of Bethlehem out, out of our thinking, out of our living, and out of our believing.

But we also shut Him out when we materialize Him. Our modern Christmas has become secular and commercial, and we have figuratively wrapped Christ up in colored paper and tinsel cord. We have sacrificed Him on the altar of business and trade, and shut Him out in favor of gifts and guests. We have left Him standing out in the cold while we have counted our money, and run the gamut of the stores, purchased our gifts, remembered our friends, BUT HE IS LOST TO US in all this fanfare of commercial parade. Where is Christ in all of our blare and hustle? We need to be reminded that Christmas

is vitally and essentially spiritual, and where the spiritual is sacrificed for the material, there we have crowded Christ out. Will you not look well to the spiritual at this Christmas Season? Will you not examine your heart and life? Have you received Him as your personal Savior from sin, and are you worshipping Him as Lord and Christ? In the light of world needs and problems and tragedies, let us make this Christmas a spiritual one, seeking the inner blessings of salvation and satisfaction in Jesus.

What more might we add? Only this, that we **shut Christ out when we glamorize Him**. We have intimated that there is such a thing as having Christmas without having Christ at all. We can have Christmas as merely a celebration in bells and carols, in tawdry tinsel and colorful decorations, in pomp and pageantry. We can gather around a trimmed tree and forget the tree on which He gave His life. We can glorify Santa Claus, and nullify the Savior. We can remember our friends and forget Him. We are blinded with the glamor, the color, and the trimmings, but we are left with the feeling that there is no heavenly star guiding us, there are no wise men with consecrated gifts, no voices of reciting angels, and no halo of glory. The glory of deity is lost to it all. That is the tragedy of too much of our religious maneuverings.

I challenge you to place the Son of God, born in the flesh to redeem a lost world, in the center of your Christmas. In humble yet vital faith, look to Him, believe in Him, come to worship Him, lay the gold, the frankincense, and myrrh of your lives in consecration at His feet. Then Christmas will be meaningful, and "peace on earth" will have come to your troubled soul.

# GOSPEL TEAM PICTURE STORY



One of the hi-lites of life at the Bible Institute is a gospel team trip. Every week end teams go north, south, east and west with their song, music and testimony. Last month the team above went to Van Wert, Ohio. The pastor of the First Baptist Church, Rev. C. Frank Mills points out objects of interest.



- Edith Harmon and Dolores Johnson work out in a practice room at B. I. before they leave for the trip.

- Louis Klotzbach takes a final look at the map . . . destination Van Wert, Ohio.

- The first part of a service for a team is the prayer meeting before the congregation arrives.

- The brass trio . . . Dave van Gorkom, Ralph Ogden and Don Young. Paul van Gorkom is at the piano.

- Edith Harmon sang at the morning service, young people's meeting, and the evening service. Dolores Johnson accompanied Edith and also played for the congregational singing.







Above—Mrs. Mills had the whole group at the parsonage for dinner.

Below—Louis Klotzbach at the pulpit.



#### FROM THE PRESIDENT

come "partakers of the divine nature," for it is a law of life that

the nature of the parent is transmitted to the child. Hence the marvel of redeeming grace: "Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God!" There is absolutely no higher relation than that — sonship. When God by the miracle of the new birth makes us His sons, when He raises us from the depths of sin to likeness and union with Himself, He has given us a higher state than archangels enjoy. We are His sons. We belong to His family.

In a current weekly, American Airlines Captain Hy Sheridan gives a beautiful illustration of the meaning of sonship from his experiences as a pilot: "Another man, it was my pleasure to pilot was the late Brig. Gen. Theodore Roosevelt, Jr., who died in France during his second World War. The last time I had him as a passenger was not long before Pearl Harbor, when seats were hard to get and harder to hold on to. At a way stop en route, a priority was served upon a young sailor—in plain language he was kicked off.

" 'I wanted to see ma,' the lad said plaintively. 'I ain't got much time.'

" 'There's a war on, you know,' the girl at the ticket counter brightly reminded him.

"General Roosevelt was standing near by. He stepped up and said, 'Give him my seat. I'll take a later plane.' And then he walked off.

"I went after him. 'Teddy,' I said, 'nobody is going to believe this when I tell it. Aren't you in a hurry, too?'

"He grinned that famous T. R. grin. 'Sherry,' he said, using an old nickname, 'it's a matter of rank. I'm only a general. He's a son.' "

# Fort Wayne saw a revival

No union evangelistic effort in thirty-three years. Evangelical forces divided into sectarian groups. Protestant churches of the larger denominations effectively organized but lacking an evangelical basis. The cause of the gospel embarrassed by racketeers and extremists. A city with a large Catholic and Lutheran population. The usual prejudice against "emotional revivalism" from both religious people and sophisticated intellectuals. What made the situation tragically disheartening was the apparent inability of evangelicals to get together in a common effort.

Then came November, 1947. The incredible happened. Fort Wayne saw a revival!

For three weeks the Quimby Theater, the largest and finest auditorium in the city, with a capacity of 2400, was the scene of a gracious revival through the power of the Holy Spirit. 2000 were present on the first night, but by the last Sunday the auditorium was too small to accommodate the crowds. Before the doors opened for the final service, hundreds were on the street outside spontaneously singing the good old hymns. A few minutes after the doors opened, the auditorium was packed. Happily a loud speaker had been installed in the Congregational church across the street, where an overflow crowd of 700 heard the service. In that memorable meeting, heaven bent low to greet scores of repentant sinners with the kiss of peace. For the

saints it was a veritable Pentecost.

There were definite conversions in every service—many hundreds in all. And they were not dry-eyed, card-signing decisions so common today. After seekers were instructed in the way of salvation, they got down on their knees to repent of their sins and to call upon God for mercy. Many middle-age and elderly people were saved as well as many young people and children.

But figures cannot measure the blessings of the revival. There was a gracious sense of God's presence. The Word was preached in power, making a deep impact upon listeners. Sinners were deeply convicted even outside the services. God's people were inspired and blessed. A beautiful spirit of Christian unity lifted all participating groups above petty differences and sectarian interests. Pastors gave hearty "Amens" to the truth so fearlessly preached and a joyous note of victory was evident.

The question may well be asked, "How did all of this come about?"

It should be said at once that it was not by religious theatricalism. The old gospel was preached with clearness and earnestness and the old hymns were featured in both congregational and special singing.

In a word, **this was the work of God.** Men merely fitted into His program. From the very beginning there was a consciousness of divine leadership.

On the human side, the meetings  
(Turn to page 15)

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# Fellowship

## Circle

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### KNOTS TIED

In the Salvation Army Hall at Royal Oak, Michigan, on Nov. 8th, Shirley Miller '45-'47, became Mrs. Wayne Sousley '46-'47. We wish for the Sousleys a fruitful ministry as they labor for Him.

Miss Lenore Niemann '45-47, and Mr. Harrington Arlettaz were united in marriage on Saturday evening, November 22nd at 7:30 o'clock in the Brooklyn Missionary Church, Cleveland, Ohio.

The marriage of Miss Ruth Allen '45 to Mr. Charles Savage, Jr., of Dayton, Ohio, took place on October 12th in Goldsboro, North Carolina. Mrs. Savage was a member of the Garland School faculty for two years following her graduation from the Bible Institute. The honeymoon of Mr. and Mrs. Savage came to a sudden end when their car plunged into the side of another. Two cars that they were meeting attempted to pass each other. The back car pulled over to its side of the road so suddenly that the rear of the car swung out in front of the Savage car. Mrs. Savage suffered a broken arm, and both received lacerations and bruises. They are making their home in Dayton, Ohio, where the groom is employed by the Frigidare division of General Motors, Inc.

In June Nancy McLaren '45-'46 of Galien, Michigan, became the bride of Duane Smith, also of Galien. They are now at home in South Bend, Ind.

In the spring of '47, Doris Jones '44-'45 and Raymond Mann were united in marriage. Both Mr. and Mrs. Mann are from Elkhart, Ind., and are living there at the present time.

We recently learned of the marriage of Arlene Guilliat '44-'46 of Bad Axe, Michigan, to Robert Matteson on September 24. Mr. Matteson is pastoring the United Missionary Church at Bad Axe, Michigan.

\* \* \*

### BORN

To Mr. and Mrs. William Dodway on October 2nd, a daughter, Lois Evelyn. Mr. Dodway is in his freshman year at the Bible Institute.

To Mr. '43-'44 and Mrs. '41-'42 Leon Henry, Joy Faith, on October 13th, at Laredo, Texas.

To Mr. '47 and Mrs. '47 Royal Steiner, a son, David Royal, the 23rd of October, weight 7 lbs., 8½ ozs. Mr. Steiner is attending Taylor University, Upland, Indiana.

\* \* \*

Miss Affie Smootz, '09, sailed from New York on October 29, per the Belgian line S. S. Lindi for the Belgian Congo. Miss Smootz is a missionary of the Missionary Church Association working under the Christian and Missionary Alliance in the Congo field. She first went to Africa in 1911, and has just completed her sixth furlough.—Alliance Weekly.

Miss Nellie E. Thum, '33, missionary to Honduras, writes of some of her experiences on the field. "Every morning during Conference from nine to eleven o'clock was the holiness meeting, preceded by a devotional service and followed by a Bible study. In the afternoon were the children's meetings and classes on the practical side of Christian living. Three men walked to the altar at the first invitation of

the morning holiness class. Two were from other villages. The other was from La Esperanza, a man who had been a Christian for seven years, had walked in the light of straightening up his life, tithing, etc. His heart was ready and the Holy Ghost came in cleansing power. He testified later, 'This is what I have been needing for a long time.' Of course, we knew it was, but to hear him say so with beaming victory was oil to our spirits. Bless the Lord forever!

"A young woman who has only this year left in training before graduating as a teacher was sanctified the next to the last night, and five other young people were saved. One of these five accepted the first invitation into Canaan which she received—about fifteen hours after her conversion, and God sanctified her wholly. She is now helping Miss Driscoll in Tegucigalpa. In the same service God sanctified the girl who works for the Vespers. The daughter of the first woman mentioned in this article also crossed over Jordan. These definite experiences and clear testimonies are a response to your lift in prayer.

"Even though now I have moved to El Hatillo (near Tegucigalpa) to help in the Bible Institute, my heart continues to rejoice that the year spent in La Esperanza brought forth fruit unto holiness. Please remember the new missionary stationed there now, Miss Frances Beard."—Call to Prayer.

Miss Mary Keinrath, '41, writes from Colombia, South America, "How we cry unto God for a revival in Colombia. Do help us in the ministry of intercession.

"Here in Neiva, we have just closed another fruitful Regional Conference. About 275 attended. About twenty were saved, and many

were strengthened in the Lord. Some journeyed from two to three days to get there.

"The time is drawing near for our furlough. We want to come home to see you all, but we leave reluctantly because the needs are so great. Right now we are asking God to give us a Victrola and gospel records to leave with someone who will perhaps have no other messenger during our absence. Oh, for a thousand lives! I would live them all in the mountains and valleys of Colombia.

"May God richly bless you as you pray for us and ours!"—Missionary Banner.

Misses Elizabeth Wise, '33, and Mary Keinrath are expected to arrive soon in the United States after spending a term of five years in Colombia, South America. We trust they shall receive much rest and many blessings during their furlough.

Mr. '42 and Mrs. '41-52, Richard Reilly of Elkhart, Indiana, sailed on the Queen Elizabeth September 18th en route to India. After crossing the Atlantic to England, they took the Strathmore to continue their journey. We are glad for the word that they arrived on the mission station at Rangadih, India, safely. The Reillys have two small sons. Let us uphold them in prayer as they serve their Master there.

Rev. and Mrs. '32-'33 Glenn Rocke of Pioneer, Ohio, are now serving as missionaries under the Congo Inland Mission in the Belgian Congo, after pastoring the Mennonite Church in Pioneer for four years. Mrs. Rocke is the former Ina Rowell. They, along with their two boys, have been in Africa since June of '46.

## TREASURES . . .

relation to tasting of the experience of death (Matt. 16:28, Mark 9:1, Luke 9:27). The Hebrew writer also uses the word in 2:9, where we are told that Jesus, "by the grace of God, tasted death for every man." Peter also writes of newly born babes in Christ, "tasting that the Lord is good" (I Peter 2:3).

That which the individual is declared to have tasted is the "heavenly gift," or the gift from heaven. This "gift" is, in all probability, the gift or forgiveness, or the new birth, the initial Christian experience. It might mean the gift of the Holy Spirit, were that grace or experience not covered by the next statement.

3. Having been "made partakers of the Holy Spirit." The word on which this statement largely depends is the Greek *metochous*, compounded of the preposition *meta*, meaning *with*, and *echo*, to *have*. Here it means to be a sharer of the Holy Spirit, not only in the benefits of his ministry, but of his mind. The same writer uses the word in 3:14, where he writes: "We are become partakers of Christ, if we hold fast the beginning of our confidence, firm to the end."

4. Having "tasted the good word of God." The Greek word for tasted is here the same as in item two. All of God's promises are "good," but it is peculiarly the gospel of salvation through Christ, which comprehends all of God's promises, of which this person has experienced.

5. Having (tasted) "of the powers of the age to come." The verb, though not repeated, is understood as the same used in items two and four. It is not only the ministry of Christ in the present

age, but of his ministry in the coming age, which projects itself ahead into the present, in which believers have some experience of Christ's second coming, and his glorious reign over the earth, initially experienced by his enthronement, his crowning, his sceptering in heart and life. These give a spiritual thrill to those who by faith, taste, now and here, or experience them.

High spiritual altitudes these, mountaintops of religious experience, if words mean anything at all! To dispute the conclusion would be to renounce any definite meaning of words, and to repudiate all inspired records.

The next and serious consideration is that of falling, "And having fallen away." This whole series of words is the translation of one Greek word, *parapesontas*, the Aorist participle of *para* which means away from, compounded with *pipto*, to fall. It is an act already accomplished. It scarcely need be said that the thing from which the individual has fallen away from is that high pinnacle of religious experience delineated in the five detailed items which have made up such an exalted experience. But the possibility of falling away is unmistakably predicated.

Our next inquiry concerns any possible restoration from such a spiritual dilemma. Does this Hebrew writer declare that there is no possibility for his restoration? Neither the King James nor the American Standard Version makes clear the answer to this exceedingly important question. Fortunately a Greek word in the verse gives the clue.

In verse six, it is declared that it is impossible to restore again such who fall away, unto repent-

ance, "seeing" that "they crucify to themselves the Son of God afresh." The Greek word for crucify is **anastaurountas**, meaning to crucify again, and is the present, accusative plural participle, literally reading "crucifying." The present tense, represents the act as continuing in the present. The American Standard version has a marginal reading which helps greatly, translating the word "while they crucify." The verse then does not state that the attitude of those who would crucify by their actions the Son of God and put him to open shame, cannot be reversed and remedied.

## REVIVAL . . .

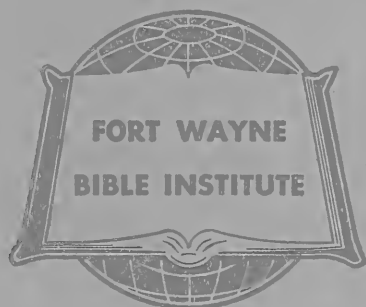
were sponsored by an interdenominational group of ministers and laymen. Anyone who was interested in revival was welcome to add his efforts. The evangelist was Dr. Joe Hankins of Little Rock, Arkansas, a Spirit-filled, heart-impassioned preacher of the gospel. His assistants were Mr. and Mrs. Gardiner Clark of Philadelphia, two consecrated workers who led the singing and conducted the children's meetings. Able leadership to the campaign was given by the general chairman, Dr. Homer Gettle, a Christian layman.

# Bible Vision Subscription Form

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should he renounce his faith in the only Saviour, and persist in so doing, his case is impossible and hopeless. Unfortunate as such a situation is, the door is still open to the apostate. He may cease to crucify the Son of God and bring shame upon Him; may renounce his sin and apostasy; and find his way back to restoration and salvation.

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the personal workers, who had weekly meetings before the campaign. Professor Pfundstein, Marian Anderson, Rita Erickson, June Swaback, Mrs. J. F. Gerig, and others played the instruments—organ and pianos. Numbers of students sang in the choir, passed out leaflets, did personal work and assisted in the children's meetings,—working together with many Christians throughout the city.

## TREASURES . . .

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In verse six, it is declared that it is impossible to restore again such who fall away, unto repent-

ance, "seeing" that "they crucify to themselves the Son of God afresh." The Greek word for crucify is *anastaurountas*, meaning to crucify again, and is the present, accusative plural participle, literally reading "crucifying." The present tense, represents the act as continuing in the present. The American Standard version has a marginal reading which helps greatly, translating the word "while they crucify." The verse then does not state that the attitude of those who would crucify by their actions the Son of God and put him to open shame, cannot be reversed and remedied. but that while they thus crucify Christ, it is impossible to restore them. He who crucifies Christ in his attitude has no Saviour, therefore in such a state, his case is hopeless.

Verses seven and eight picturesquely portray in parable the ungracious soul who has experienced all these heavenly graces, but despite them, bears thorns and thistles. Not the thorns and thistles only but the earth itself is "burned."

Let us see the picture: Here is a series of high mountain peaks of Christian experience rising one above the other. But from even the highest there is no immunity from falling. He who has attained such heights may fall, but there is no hint given of any such necessity. Whether a Christian Hebrew of long ago, or a believer now, should he renounce his faith in the only Saviour, and persist in so doing, his case is impossible and hopeless. Unfortunate as such a situation is, the door is still open to the apostate. He may cease to crucify the Son of God and bring shame upon Him; may renounce his sin and apostasy; and find his way back to restoration and salvation.

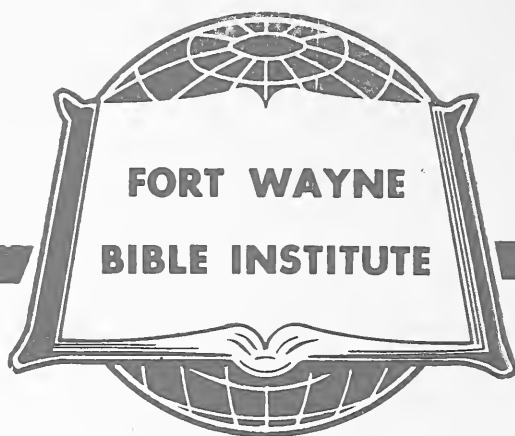
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## REVIVAL . . .

were sponsored by an interdenominational group of ministers and laymen. Anyone who was interested in revival was welcome to add his efforts. The evangelist was Dr. Joe Hankins of Little Rock, Arkansas, a Spirit-filled, heart-impassioned preacher of the gospel. His assistants were Mr. and Mrs. Gardiner Clark of Philadelphia, two consecrated workers who led the singing and conducted the children's meetings. Able leadership to the campaign was given by the general chairman, Dr. Homer Gittle, a Christian layman.

The Bible Institute was indeed privileged to have a part. Just before the campaign, school was dismissed a half day for students to call at 20,000 homes to give personal invitations together with attractive leaflets. The Church Secretarial class, with additional volunteers, addressed many thousands of cards sent out during the campaign as reminders.

Others were active in various ways. President Witmer served on the Executive and Steering Committees. Dean Gerig headed up the Literature Committee, assisted by Professor Brown and Wade Parker. John Gates was chairman of the Youth Committee. Rev. Harvey Mitchell was on the Prayer Groups Committee, and Mrs. Mitchell on the Children's Committee. Mrs. Fitch was the instructor for the personal workers, who had weekly meetings before the campaign. Professor Pfundstein, Marian Anderson, Rita Erickson, June Swaback, Mrs. J. F. Gerig, and others played the instruments—organ and pianos. Numbers of students sang in the choir, passed out leaflets, did personal work and assisted in the children's meetings,—working together with many Christians throughout the city.



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